

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

JACKSON, MISSISSIPPI, MARCH 1, 1900.

VOL. II, NO. 16.

R. O. Maum will preach at Orange Hill near Redmonville, Miss., the second Sunday in March.

"High pressure methods at associations and conventions are responsible largely for the delinquency of subscribers."

S. H. FORD.

"The cash basis is the only proper basis for conducting a small business, as the running of a Baptist paper."

J. B. CRANFILL

The Baptist Convention of the State of Georgia will meet with the First Baptist church, Griffin, on Thursday before the First Sunday in April, 1900.

"Baptists give about 10 per cent. of the gross contributions to Missions the world over and have about 35 per cent. of the conversions. I believe this is attributable to the fact of voluntary gifts from our people."

S. H. FORD.

It would be a profitable thing for Sunday school workers to attend on the occasion of the coming of Prof. H. M. Hamill to Jackson on the 20th inst. Let all remember this appointment and avail themselves of the advantages it offers.

We acknowledge pleasant calls from Rev. C. E. Welch of Steens Creek, Prof. L. T. Dickey of Hillman College, Dr. A. V. Rowe, our efficient Secretary, and brethren Reuben Gayden, Brandon, and Longmire, Pelahatchie.

It is in sadness that we chronicle the death of Sister E. M. Steen of Winona. This sad event occurred on the 21st inst. While we were pas or at Winona Sister Steen was a strong supporter of the cause, always proving herself helpful to her pastor.

It has been finally settled that the National Democratic Convention will meet on July 4th, in Kansas City, Mo. It is beginning to look a little like Mr. Bryan may be nominated for a second time for a race in the presidential campaign. But it is too early for one to feel any degree of assurance that he will receive the nomination.

We had the unexpected pleasure, while in Memphis last week, of meeting our old friend and college mate, Rev. W. T. Hudson, who is Superintendent of the United Charities of Memphis and State Superintendent of Children's Home Society. It is always pleasant

to meet old friends; and to meet a college room mate of long ago is like meeting a member of the same family after many years of separation.

Georgia Baptists have been recently called upon to give up two of their strong men, Dr. John G. Gibson, the efficient Corresponding Secretary of Georgia, has fallen. He was about 68 years of age. In the capacity of secretary he had faithfully served his brethren for nine years, having succeeded the lamented Dr. J. H. DeVotie in 1891. On the following Monday, the 19th inst., the death angel called for the soul of the veteran Dr. S. G. Hillyer, who had sojourned in the land of his pilgrimage for nearly 91 years.

We have been asked why we decline to publish 5th Sunday meeting programs in THE BAPTIST. The answer to the question is easy and we cheerfully give it. We have not the space. The programs that came to this office for 5th Sunday meetings last fall would have filled about thirteen pages of the paper. Our feelings are to print everything all of the brethren want, but sometimes our feelings and judgment are greatly at variance.

The *Index* is of the opinion that Mormonism is not really making the progress that its noisy movements would indicate. This is very likely true. But the progress it has made warns us against ignoring or minimizing the danger to true christianity and society, that lurks within its pale. The *modus operandi* of its propaganda has been such as to attract the public attention on the one hand and sympathy on the other. But, after all this relic of barbarism is making some progress, and should be met and exposed as opportunity offers. It does seem, as *The Index* says, that "their theology is too absurd for even the fanatical among the Negroes to seriously consider it," yet any system of doctrine will command its votaries.

This clipping from the N. O. *Times-Democrat* is self-explanatory:

The Court of Civil Appeals to-day handed down its opinion in regard to the appeal from the Forty-fourth District Court, in which Rev. S. A. Hayden was given \$20,000 actual and \$10,000 exemplary damages against J. B. Cranfill et al, for alleged libel growing out of the action of the General Baptist Convention of Texas refusing Rev. Hayden a seat in that body at San Antonio in November, 1897. The case is reversed and remanded, the opinion being written by Chief Justice Finley. This case is one that has attracted the attention of all Texas, and Baptists almost to a man have watched with unassumed interest the progress of the case.

## Notice to Our Readers.

We take pleasure in calling your attention to the firm of Patton & White, of Jackson, Miss. dealers in high grade Pianos and Organs, and everything usually kept in a First Class Music House. We can recommend this house for high standing and fair dealing, and feel sure our patrons will benefit themselves by writing them for catalogues and terms when wanting anything in their line. They handle the celebrated Kimball Pianos and Organs, the renowned Knabe, Steiff, Hains, Ivers and Pond, Whitney, Hinze, and Blassius Pianos and the beautiful toned Ann Arbor Organs.

Write them at 318 East Capitol Street, Jackson, Miss.

The address of Col. William J. Bryan in the House of Representatives on the 27th ult. was a fine one. It was calculated to call forth a response from every ambitious young heart. He spoke on the three great problems confronting the present hour—Finance, Trusts and Imperialism—holding the great throng spell-bound for more than two hours. He presented arguments for bimetalism which are very difficult to meet. He came with cyclonic force against trusts and imperialism. He showed conclusively that imperialism means militarism. He deals with the Scriptures with the familiarity of a preacher. He does not handle the Word deceitfully, but approaches it with a reverent spirit. He is confessedly a great man, and a man of the people.

A favorable report has been made by the House post office committee on the bill to revise the postal rates on second-class matter. Certain amendments have been made in the bill, so as to win, if possible, the country and weekly newspapers, and yet to exclude the illegitimate patent medicine and other advertising circulars, which flood the mails and make the whole service unprofitable. The uniform rate of one cent a pound is retained, but will apply only to periodicals issued at least four times a year. Fifty per cent of the bona fide circulation may be sent out as sample copies at the one cent rate, provided this does not exceed 500 copies of any one issue. The chances are that the bill will be defeated, not through its inherent weakness, but on account of the utter want of tact of Representative Loud, of California, to whom will fall the task of carrying it through the House.

Do not fail to read in this issue what is said by Dr. A. V. Rowe about our work, by Dr. E. B. Miller, vice president, about the foreign mission work, and by Dr. F. H. Kerfoot about the home mission work.



We intend this as a companion piece to our last, "Like Priest, Like People." We desire to turn the picture and throw the light on the other side. Let us read "Like People, Like Pastor," and take the words with this meaning that like as the church is so will the pastor become, that to a certain extent the church will pull a pastor down to their lower level, or elevate him to a higher one. First a caution to the pastor: Let the pastor see to it that the church does not lower him in his ideas and standard of Christian duty. Constant contact with a people of low ideals, of low estimate of their Christian duty, of ill-formed, stunted Christian lives, is apt to lower the preacher in these same things. It is a principle in nature that when a hot ball comes in contact with a cold one, the hot one loses its heat in proportion as the cold one takes on heat. But this will not be true if the hot ball itself lies in the furnace where its heat is constantly renewed. If the preacher is in close contact with his Savior, if his standard is taken not from the human models before him, but from the divine model, and if his strength be constantly renewed by the indwelling of the spirit, then he need not fear. Otherwise there is danger that he may relax and settle down to the lower level of the people. But a good church has the power to elevate and make more noble its pastor. The saying is no doubt true that a good husband makes a good wife. It is equally true that if the wife is good the husband will be good. As true as either is this: "A good church makes a good pastor." There will be a constant almost unconscious rising of the pastor to meet the demands made upon him. He preaches to a noble people. It is a constant stimulus to him to meet the emergency, to equal the demand. Every man needs the touch of the spur at times. Any man works better when his work pushes him and stimulates him to his best effort. Luther would not have been the great reformer if he had lived in some other time. There is nothing that helps a man to be good or great so much as to constantly labor for and with the good and great. But some practical thoughts as to how a church makes a good pastor.

First, show a hearty appreciation of his work by a liberal salary and its prompt payment. Any church that adopts this as their rule of conduct, that God calls poor men to preach the gospel and that it is the church's duty to help their poor, will scarcely make a pastor a good one. The church that is satisfied to pay their pastor less than is sufficient to furnish the actual bread and meat and raiment necessary for existence and who compels him to wait for it until it is altogether convenient for them to pay and is in the meantime to buy on a credit at credit prices, will hardly help the pastor to grow better. But again, a church can make a good pastor by cheerful and ready response to the demands he makes upon them for Christian work. He is only an under captain of the Lord's hosts. No matter how valiant he may be, if when the battle thickens, his soldiers turn and flee, he can accomplish little. His hands need to be held up while the battle is on, or else from sheer exhaustion they drop and the battle is

lost. Rally to his call nobly and then is his courage increased, his zeal inspired. Again, if a church deserves a good pastor, let them talk him up and not talk him down. Talk him and his work up in the public assembly, on the streets, by the fireside, upon your own family hearth, and you will doubtless have small reason to complain of him. Finally, do not forget to pray for him. There is not so much said about failure of churches in this particular as in those already mentioned. We feel satisfied that no duty if faithfully discharged would produce grander results. Dr. Pierson has said that the greatest lack on the part of the Christian world in bringing the heathen to God is the lack of prayer.

Scarcely a missionary writes back from foreign fields who does not earnestly request prayer. Paul makes this request of the Corinthian church. "Praying always with all prayer and supplication for all saints and for me that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel."

In conclusion let us as churches keep always in mind that if we are faithful in all these things, we will greatly increase the efficiency and usefulness of our pastor. A good church makes a good pastor.

GEORGE WHARTON.

# The Argument for Infant Baptism From the Old Testament Examined.

BY JOHN T. CHRISTIAN, D. D.

## II.

In the last article we were examining the difference between the Jewish commonwealth and the Christian church. The two reasons there presented were conclusive, but other and equally valid reasons exist, and as so much is claimed by Pedobaptists for this identity, I now present the third reason: The covenant of the "Jewish church" and the gospel church are not the same. The old covenant upon which "the Jewish church" was founded was made with Abraham; but the new covenant upon which the Christian church is founded was made in eternity between the Father and the Son, and was only confirmed to Abraham. The language of Scripture is:

"And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."—(Gal. 3:17.)

It was in existence before Abraham or it could not have been confirmed to him. Circumcision had nothing to do with the gospel covenant. It belongs alone to the Jewish covenant. Hence Jesus said:

"If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath day?"—(John 7:23.)

This language shows conclusively that the circumcision was a rite of the Jewish commonwealth. These covenants are strongly contrasted in Heb. 8:7-13:

"For if that first covenant had been faultless, then should no place have been sought for the second.

For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant; and I regarded them not, saith the Lord.

For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people:

And they shall not teach every man his neighbour, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest.

For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

These covenants are further contrasted in Gal. 4:22-31:

"For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman.

But he who was of the bond-woman was born after the flesh; but he of the free woman was by promise.

Which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

But Jerusalem which is above is free, which is the mother of us all.

For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath a husband.

Now we, brethren, as Isaac was, are the children of promise.

But as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now.

Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free woman.

So then, brethren, we are not children of the bond-woman, but of the free."

There is absolutely no identity between these covenants. The persons who belonged to the one did not necessarily belong to the other; the terms were not the same; the privileges were not the same; and indeed they differed in most particulars.

Adam Clarke, the Methodist commentator, says: "The new covenant is of a widely different nature to that of the old; it was only temporal and earthly in itself, though it pointed out spiritual and eternal things. The new covenant is totally different from this, and as we have already seen; and such a covenant, or system of religion, the Jews should have been prepared to expect, as the prophet Jeremiah had so clearly foretold." (Commentary, vol. 4, p. 759.)

McLain gives us such a strong contrast of these covenants that I adopt his words:

1. "The covenant of grace is God's eternal purpose to save from wrath.—Eph. 3:11, and many saints were saved by it, Heb. 11:1-7; before the covenant of circumcision was revealed, which covenant rite was not known till A. M. 206, and when Abram was 99 years old, Gen. 17:24.

2. "The covenant of grace was preached to Abram, Gal. 3:8, when he was 75 years old, Gen. 12:1, so that he was in the enjoyment of its promise twenty-four years before he heard of circumcision."—Gen. 17:10.

## Discriminating Between Things That Differ.

In his letter to the Philippians, Paul desired that those to whom he wrote might *dokimazein ta diapheronta*. In the authorized version this phrase is translated "approve the things that are excellent," but many commentators prefer to give the clause a rendering that is certainly closer to the primary meaning of the words and to translate it "discriminate between things that differ."

Our thought has been called to this desire of the Apostle by the eulogies that some Christian men, and even ministers and religious writers, have passed upon the late Colonel Ingersoll. It is not, to be sure, for any man to judge his brother. We do not know what particular disadvantages any one may have labored under which have powerfully influenced his moral attainment. We lack the requisite knowledge and sympathy to pass judgment upon the character of others; but the warning against "judging" does not apply to opinions, to sentiments, to convictions, or even to actions. Unless revelation is absolutely misleading, it gives us moral standards by reference to which these may be estimated, and we are amply warranted in saying that certain teachings are morally indefensible, vicious, and corrupt. A man may be sincere in presenting them; but that is no reason why we should not characterize them in terms that they deserve.

That it seems to us, is the true attitude of the Christian toward such a man as Colonel Ingersoll. We do not attempt to judge him. Only God has the knowledge and the sympathy to fix his responsibility. But we do have a perfect right to "discriminate between things that differ." Nay, we are bound to do so. It is the merest sentimentalism, out of regard to the dictates of charity, not to protest with all the force we can command, if we feel bound to say anything, against the course and bold unbelief that did not scruple to use high powers to undermine the most sacred convictions of others, and to smirch with unseemingly wit the things that good men revere.

The heathen motto, *Nil de mortuis nisi bonum*, may be easily pressed too far. We are to be careful not to judge others, whether living or dead; but the death of an unbeliever does not make it indecorous to characterize his opinions. It does not put us under the slightest obligation to be more lenient towards them. If they are wrong in principle and vicious in tendency, they do not lose these qualities because the man who entertained them is no more.

Some eulogists of Colonel Ingersoll, while mildly condemning his teachings, lay great stress upon the claim that he was a good husband and father, and a warm friend. We presume that that was the case. Most men have some good qualities; but we protest against having these qualities set forth in a way that will mitigate the effects of his teachings. We can distinguish between the man and his creed. Some men are better than their creeds. We can judge the creed by itself. And the preachers and editors who consciously or unconsciously palliate a creed like Colonel Ingersoll's are doing what in them lies to perpetuate the evil of this man's teachings.

We are called upon to "discriminate between things that differ." White is not black; right is not wrong; and there is no harm but much good in saying so, and teaching others so. It is precisely this opinion that you can call black, dark, green and gray, and fawn color, and light pearl, and white, that is doing as much as anything else to unsettle the foundations of morality, and to propagate the conviction that right and wrong are only words and names, and that there is no ineradicable, eternal distinction between them. The most notorious assailant of the Christian faith in this generation passes away, and Christian leaders can be found who express themselves so cautiously about his opinions, and are so diffident about characterizing his influence, that they practically put themselves on record as not sharply antagonizing his teachings.

As we have said, we have no right to judge Colonel Ingersoll; but if Christian men say anything about his teachings, it seems to us they are bound not to palliate or excuse them, but to preserve an attitude of consistent hostility to them. Love of righteousness implies hatred of unrighteousness.—*Watchman*.

## Martin Luther and Other Reformers.

TO THE BAPTIST:

It seems many of our Baptist preachers will never get through boasting on Martin Luther, Dwight Moody and other so-called reformers. Now, who was Martin Luther, but a ranting, Roman Catholic? Cramp, the historian, has this to say of him: Luther had freed himself from the Pope. The Baptists proclaimed freedom from Luther, and from all other human authority, so far as religion was concerned, and calls on their fellow countrymen everywhere to demand their rights.

This was more than Luther intended. Great and good man that he was, he was willing that others should think for themselves, so that they thought as he thought; if they did not, he looked on them with suspicion, and they soon found it best to keep out of his way. Is it keeping out of his way to boast on him, or is it uniting with him?

Fox, the martyrologist, records the same: While the Princes, he says, were thus employed in quarrelling with each other, Luther persisted in carrying on the work of the Reformation, as well by opposing the Papist, as by combatting the Anabaptists and other fanatical sects; which having taken the advantage of his contest with the church of Rome, had sprung up and established themselves in several places.

We have one more witness to bring forward. The Apocalyptic John, who records the pouring out of the vials of the wrath of God, in the 16th chapter of Revelations. Remember, all these vials were directed upon the seat of the beast.

The pouring out the vial of the fifth angel, was in the days of Martin Luther, which was upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain; and finally, up to the commencing of the pouring out the vial of the seventh angel the kingdom was divided, into three parts, Greek Catholic, Roman Catholic, Protestant Catholic. Which pouring out is still going on. Hear the voice of God, come out of her, my people.—Rev. 18:4.

R. R. ROCKETT.

## MINISTERIAL EDUCATION

Help Wanted for March, April and May.

We beg the friends of Ministerial Education to help our work for the coming months, March, April and May. Our needs will be urgent for these three months, the last of the college session. Our Board has assisted 25 ministerial students thus far. Have 21 on our hands now to provide for. We will need at least \$70.00 per month to provide, sufficiently for them.

We beg those friends who made pledges for our new cottage, and who have not yet paid them, please send us the amounts pledged, as early as convenient.

Also ask those churches who made pledges at associations for our own work, or to whom apportionments were made, please, if practicable, send the amounts in during the months of March, April and May. And any other friends who can, we beg them kindly to help us during these three months, so that we may close the session free of debt.

Crystal Springs church sent us \$48.00 this month. It sure was a great help. Many other churches and friends also have liberally and kindly helped us; and by their aid we have gotten along successfully five months of the college session. May the Lord reward them every one for their kindness. Send money to W. T. Lowrey, President, or to me.

GEO. WHITFIELD, Sec.  
Clinton, Miss., Feb. 20, 1900.

Arthur, who is forbidden to speak at the table, had his revenge the other day. As dinner began, he was uneasy and finally said: "Ma, can't I speak just one word?" "You know the rule, Arthur." "Not one word?" "No, Arthur, not until your father finishes the paper." Arthur subsided until the paper was finished, when he was asked what he wished to say. "Oh, nothing! Only Nora put the custards outside the window to cool, and the cat has been eating them up!"

This notice has been issued by a Southern blacksmith: "De copartnership heretofore resisting betwixt me and Mose Skinner is hereby resolved. Dem what owe de firm, will settle with me, and dem de firm owes, will settle wid Mose."



## Enlargement.

Southern Baptists seem stirred on the advance movement ordered by the last Southern Baptist Convention. Many churches are giving to the work as never before. Quite a number of them are trying to raise enough to pay the salary (\$500.00) of one missionary in the foreign land. Not only the larger churches are doing this, but some of the town churches with two or three hundred members are gladly raising enough also. If this becomes general, as we hope it will, we are entering upon a new era of mission work, and the blessing will not only be in the foreign land, but also on churches in the home lands.

The Foreign Mission Board has asked Mississippi to give this convention year \$8,000. The published report shows that up to Feb. 15th, 1900, she has given \$3,477.89. We hope that Mississippi will give the full amount asked from her. If half our churches give as liberally as she is doing, we will without doubt get \$8,000. Let every church try to average at least 25 cents per member. No church ought to average under 10 cents a member, however small it may be. If the members at large do not give this, there are men and women in the church who can easily give enough to make an average of 10 cents a member or more. We are calling to us to send the gospel.

The Board has already sent out fifteen new missionaries since the Convention last May, and hopes to send more soon. While some of our noblest sons and daughters are going to the foreign field, those who stay at home ought to help in the work. Many are applying to be sent out, and we hope others will be appointed soon.

The reports which come from the foreign field tell of hundreds of baptisms. Last year we had 845 baptisms for the year. From the present outlook it seems as though we will have over a thousand for this year. We praise God and thank him for this great outpouring of His blessing calls for renewed effort on the part of His people. These new converts need more training. Their influence among the millions around them should be followed up by evangelist preachers. Let us not be idle while souls are dying and the Master calls us to their rescue.

A good supply of tracts is constantly kept on hand by the Foreign Mission Board, and will be furnished to anyone who will apply to R. J. Williams, Corresponding Secretary, Richmond, Va. He will also furnish anyone with satisfactory copies of the *Foreign Mission Journal*. We will write to him for the same. We wish to see one member in every church would send a package of tracts and distribute them. We are encouraged greatly by the working plan in which churches are appointing a faithful member to secure subscribers for the *Journal*.

Brethren and sisters, the time is short. Two months before we go to Hot Springs, Mississippi cannot raise her apportionment if our pastors only bistr themselves.

E. B. MILLER,

Pres. for Mississippi.

West Point.

## "The Helping Hand" Extended.

## TO THE BAPTIST:

I am not going to inflict a controversy on you at this time. I suppose Bro. Haman has said all he wants to say; so I will say all my say in this brief article.

Brother Haman asks the question: "What will become of them?" (that is, the preacher's wife and children), and then proceeds to answer it by asking two more questions: (1.) "Does not the spirit and genius of our common christianity answer this question?" and, (2.) "Does not the object of the organization of the churches, according to the authority of our beloved Master, answer this question?"

And right here, one would expect to see the chapter and verse referring us to the place where taught in the Scriptures, but these references did not appear, which is very singular, to say the least.

If Bro. Haman will open his Book at the 5th chapter of 1 Timothy, and 8th verse, he will find the great apostle to the Gentiles setting forth the duty of one, to those who may be dependent upon him, in these strong words: But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel—and, he is talking about "meat and bread," too. He does not say a word about the churches providing for one's family in this verse; but lays the responsibility where it belongs—on the individual. Paul says, he who fails to so provide (in any honest and legitimate way) for his own house, has by that act denied the faith—repudiated the gospel as the rule of life—and is worse than an infidel—"shows himself inferior in this virtue to the heathen;" for Cicero taught that, "every man ought to care for his own family."

Now, in case one should fail to do this, then and only then, should the church come to their support. Turn to the 16th verse: If any man or woman that believeth have widows, let them relieve them, and let not the church be charged, that it may relieve them that are widows indeed. Then there are some for whom the churches must provide, namely, those that were widows indeed—who were not under three score years old, having been the wife of one man; "well reported for good works;" having lodged strangers, brought up children, etc.

But how came these widows indeed to be widows in need? Because some man had repudiated the Bible rule of living, and had failed to provide for them; hence they are under the humiliating necessity in their old age of being provided for by the churches.

Now I think, in the light of these Scriptures, our good Bro. Haman's position is untenable, and will have to be abandoned. We need not saddle everything on the churches. Every man must bear his own burden; and only as he fails, may the churches undertake what he should have done. The churches are to preach the gospel, first, last and all the time; and are only to provide for the widow and the orphan, the sick and the poor, as a secondary matter, when otherwise these would go uncared for. Let every man provide for his own house, and leave the

churches to the one mission of proclaiming the good news.

If this conclusion is correct, our brother's "point is not well taken," as the parliamentarian would say; and I now urge him "to take the pledge," and come join with us, to help make the 200, and when he is no more, his family will have at least \$1,000 with which to help keep the wolf from the door.

Now, let not the brethren get afraid of the thing proposed, just because the word "organize" occurs in connection with it. There will be no need of any organization at all scarcely. Some one to keep the names of those who go into it, and put a notice in the paper, in the event of death; or send out a postal card notice. For years and years this has worked in other denominations, greatly to the help of many a preacher's family. And if the names continue to come, it will work admirably with us.

Of course all will not take advantage of this simple means of helping their families, left when they are gone; some will provide some other way; some have already made ample provision; and some of us will die and not leave enough to pay the man who digs our grave. Upon all such may heaven's blessing rest!

The preacher should not "hoard up" money; but, if he takes unto himself a wife and has a family, he must provide for them a way to get the necessities of life. In doing this he will rely upon the grace of God to enable him to use all the good sense with which he has been endowed.

W. P. PRICE.

Winona, Miss.

## Fairy Girls.

Rachel was poor. She had nothing to play with excepting a few broken dishes. In these she mixed her mud cakes and then put them on the shelves of her cupboard. This was made of two boards with bricks between.

Lelia and Myra had a play kitchen in their nursery. They mixed biscuits in their little dishes, and baked them in a toy stove.

As soon as the biscuits were done, Lelia said: "Let's put our biscuits and our cakes on the shelves of Rachel's mud house just to surprise her."

"Yes," said Myra, "and let's give her our tea-set to go with the nice things to eat—that is, if mother is willing."

"Oh, fairies must have been here," cried Rachel, as she saw her rough cupboard filled with beautiful china dishes and a little biscuit or cake on every plate. "And here is a card that says, 'A present to Rachel from Lelia and Myra.'"

How happy Rachel was with the new gifts! She knew then that girls can be good fairies whenever they wish.—*Alice May Douglass in Sunbeam.*

Pat (who has been acting as guide, and pointing out the Devil's This and the Devil's That for the last two hours).—An' that's the Devil's Punch Bowl, Yer Anner.

Tourist.—The Devil seems to own a good deal of property about here, Pat!

Pat.—Ye're right, Yer Anner. But, like most av the ither londlords, he spinds most av his toime in London!—*Punch.*

## The Southern Baptist Press Association.

This body met on the 20th instant at 7:30 p. m. in the attractive City of Hot Springs, Ark. Dr. J. C. Armstrong, editor of the *Central Baptist*, was elected president. Dr. E. E. Folk of *The Reflector*, was continued as secretary.

J. L. Wadley, editor of *The Daily Times*, delivered a very sensible address of welcome, to which response was made by Dr. G. B. Eager, of Montgomery, in a felicitous manner.

Two strong papers were read by Drs. Eaton and Armstrong on the subject, "The Paper as a Factor in Our Denominational Life."

The question of "Delinquent Subscribers" was very thoroughly discussed by A. J. S. Thomas and Mott Ayers.

C. B. Edwards, of the *Biblical Recorder* presented some sensible remarks on the "Cash Basis," advocating the cutting off of delinquents of over six months standing.

Dr. Folk, of Nashville, led in the discussion of "The Religious Paper as an Advertising Medium."

"The Denominational Paper and the Home Mission Board" received proper attention at hands of Dr. J. B. Gambrell, of Dallas, Texas.

Dr. E. E. Bomar, assistant secretary of the Foreign Mission Board, gave us a good discussion of "The Denominational Paper and the Foreign Mission Board."

"The Denominational Paper and the Sunday School Board" was handled in a very satisfactory way by Dr. J. M. Frost, of Nashville.

"The Paper and Paper" was ventilated in a general discussion.

"The Paper and the Pastor" was well discussed by Drs. O. L. Hailey, of Little Rock, and W. C. Golden, of Nashville.

On Wednesday afternoon the Press Association enjoyed a street car ride over the city, complimentary from the manager of the Street Car Company.

On Thursday afternoon through the courtesy of the livery men of the city the Association enjoyed to its heart's content a carriage ride over the beautiful drives in the city and suburbs including the drives over the mountain on the United States reservation. This drive afforded the most beautiful scenery of mountain and vale, of elegant homes and mammoth hotels.

Hot Springs is a city of hotels, there being some three hundred in a city of a population of about 20,000. The three largest have an aggregate capacity of 2,500 guests. The Eastman can accommodate in royal style more than 1,000 guests; the Arlington and Park each more than 500.

On Thursday evening at 8 o'clock the city of Hot Springs gave to our editorial party a banquet that would have done credit to New York, which was served in a most elegant and elaborate style in one of the dining halls of the Eastman hotel. The menu was too elaborate to remember, and we have mislaid the card.

Dr. J. C. Armstrong, president, having to return home, Dr. O. L. Hailey, vice president, became toast-master at the banquet, proving himself quite efficient in this capacity.

The toasts, "The Paper and the Home," "The Paper and the Denominational

School," "The Editor's Wife," "The Next Southern Baptist Convention," "Our Hosts," and "Our Guests," were responded to respectively by Dr. S. H. Ford, editor of *The Christian Repository*, Dr. T. T. Eaton, editor of the *Western Recorder*, T. J. Bailey, editor of *THE BAPTIST*, Dr. J. M. Frost, Sec. S. S. Board, Dr. George B. Eager, representing the *Alabama Baptist*, Dr. Dickson, pastor of Presbyterian church, Hot Springs. Upon invitation several others spoke. The addresses were sensible and seasoned with wit and humor enough to render them really enjoyable till the hour of midnight.

The Hot Springs Baptist church is blessed with a brilliant trio of doctors—A. U. Williams, James T. Jelks, and — Ellis. All of these gentlemen spoke at the banquet, making very favorable impressions on the Press Association, both as to their spiritual fervor and zeal and intellectual worth. Dr. Williams evinces many elements of fine generalship. He is chairman of committee on hospitality for the Southern Baptist Convention to convene in Hot Springs in May; and since it seems that we must, on account of the largeness of our conventions, abandon our Southern hospitality, the convention could not select a choicer spot on which to meet than Hot Springs.

The renewal and cultivation of old acquaintances and the forming of new ones is always a pleasant and profitable feature of such occasions.

The trip was in every way a most delightful one.

On the occasion of the meeting of the Southern Baptist Press Association in Hot Springs, we were brought under many obligations to the Illinois Central, Iron Mountain and Hot Springs railroads because of the excellent service rendered our party by these roads. Quick time, promptness and safety seem to be prominent characteristics of these lines, while all the officers and employees proved to be the embodiment of courtesy and fair dealing.

Among the representatives of the press present were Dr. J. C. Cranfill, and Miss Mah! Cranfill of the *Baptist Standard*, Dr. J. B. Gambrell of the *Missionary Worker*, Dr. S. A. Haden of the *Baptist and Herald*, Dr. O. L. Hailey and father of *The Arkansas Baptist*, Dr. J. C. and Mrs. Armstrong of *Central Baptist*, Mott and Mrs. Ayers of *Baptist Flag*, Dr. W. C. and Mrs. Golden of the *Earnest Worker*, Dr. E. E. Folk and Miss Lucille Folk of *Baptist and Reflector*, Dr. J. M. Frost of Sunday School Board, Dr. T. T. and Mrs. Eaton of *Western Recorder*, Dr. A. J. S. and Mrs. Thomas of *Baptist Courier*, C. B. and Mrs. Edwards of *Biblical Recorder*, Ryland Knight of the *Seminary Magazine*, Dr. E. E. Bomar, Assistant Secretary Foreign Mission Board, Dr. George B. Eager of *Alabama Baptist*, Dr. S. H. Ford and daughter of *Ford's Christian Repository*, T. J. and Mrs. Bailey of *THE BAPTIST*, F. A. and Mrs. Kiger of *The Banner* and R. M. Boone, N. C.

This editor and his wife put up at the Park Hotel, which was caring for about 400 guests from every quarter of the land. The fare and

service in every department were thorough and up-to-date in every respect. This hotel is second in capacity in the city, and easily first in many respects. It is new, clean and fresh, and one of the most popular in the city. Capt. R. E. Jackson, the present very popular manager, knows perfectly how to cater to the wants of the public, and will not fail to give perfect satisfaction to the most fastidious guests. The visitor to this hotel hears none of that boisterous talk and loud laughing so common at most hotels; nor are the most sensitive and refined shocked by the presence of that coarseness of conduct and boorishness of manner sometimes witnessed in large gathering of boarders at health and pleasure resorts. Two or three hundred will go through with a meal with less confusion and noise than one usually witnesses in a hotel where are twenty or thirty guests.

At the close of the street car ride, Dr. James T. Jelks, for the firm of Jelks & Holland, extended an invitation to the Association to visit the Ozark Sanatorium, which was promptly accepted. The doctor treated the entire Press Association to delightful refreshments which were served in the elegant dining room of the Sanatorium. The appointments are abreast with the times, and the experience and success of the physicians in charge are a guarantee of satisfaction to patients.

Write for terms. They are reasonable, considering the high class of treatment given.

## What a Small Light Did.

"One night a man took a little taper out of a drawer and lighted it," says a writer in *Wellspring*, "and began to ascend a long, winding stair."

"Where are you going?" said the taper.

"A way high up," said the man; higher than the top of the house where we sleep."

"And what are you going to do up there?" said the taper.

"I am going to show the ships out at sea where the harbor is," said the man. "For we stand here on the entrance to the harbor, and some ships far out on the stormy sea may be looking for our light, even now."

"Alas! no ship could ever see my light," said the little taper, "it is so very small."

"If your light is small," said the man, "keep it burning brightly and leave the rest to me."—*Ex.*

## "The Helping Hand."

BRETHREN—If you want a "Helping Hand" extended to your families after your death, provide for it while living. If young and have the means, get a policy in an old line company, if old or have limited means, join the Knights and Ladies of Honor. The Five Dollar Plan impracticable—the churches supporting your families all bosh.

I am no life insurance agent, but there is no class of people on earth that need insurance more than ministers of the gospel.

I believe one culpable that can and will not provide for his own.

J. P. BROWN.

The Mt. Paran church paid all of pastor's salary for last year by Dec. 1st. Bro. M. J. Derrick was the pastor.



## Our Pulpit.

The Mission of the Church.

BY J. J. SEARCY, D. D.

(A sermon preached at the First Baptist church Biloxi, Miss., at the request of the church for publication in *The Baptist*).

"Unto him be glory in the church, by Jesus Christ, throughout all ages." Eph. 3:21. It has been wisely said that the chief end of man's creation is to glorify God. This, all men will finally do, either in their salvation or their damnation.

For it is written: "Every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God, the Father."

Since the chief end of man is to glorify God, the Institution called in the text, "the church" was established as an agency through which we can glorify God.

Therefore only a church glorifies God; does it fulfill its mission. A church has no right to exist if it does not glorify God.

Simply as a society, or club, or place of social entertainment, the theatre, and other worldly institutions leave the church far in the rear. An Institution even calling itself "the church" that trims its sails to catch every popular breeze of doctrine, or fad, that commends itself to the eye seeking only worldly pleasure can always outstrip, along these lines, a church of the Lord Jesus Christ whose only mission it is to glorify God.

There is no other institution on earth that has this as its special object.

If the church has a truce with the world it fails in its loyalty to God. Jesus said to the Pharisees, "The world cannot hate you, but me it hateth, because I testify that the works thereof are evil." So also the church when faithful cannot be popular with the world, while it is continually condemning the wickedness of the world. We want to reach the world, but not by conformation to the world's ways. A distinguished minister at the north has recently said, the most barren year of his pastorate was a few years ago when he preached on sensational subjects and "signs of the times," though his house was filled to the rafters. Unto God is to be glory in the church. There are a number of ways by which this can be accomplished. I mention—

I. By holding and teaching the truth. Paul spoke of the house of God, which is the church of the living God, the pillar and ground of the truth. The institution called the church is to uphold, and disseminate the truth everywhere and in every age.

Jesus said to the Father in his intercessory prayer, "Thy will is truth." There is no other institution on earth charged by the Lord with holding and teaching the truth as it is in Jesus, but the church. Now to the extent that any individual or organization holds and teaches the truth, we rejoice, yea and will rejoice.

We cheerfully admit that others than Baptists hold much vital truth. By we confidently claim to hold all the truth that any and all others hold, in common with them. And, besides this we claim to hold much

## THE BAPTIST.

March 1,

vital truth that none others hold. Two or three hundred years ago our people were being beheaded, buried at the stake and sewed up in sacks and drowned in the water for just what we hold and teach to-day. We cannot afford to hold the truth loosely, if we would glorify God. We must speak the truth everywhere, but we must speak it in love. So words and hard arguments should be our motto.

II. We should not only hold, and teach, the truth, but we should live it.

There is such a thing as "holding the truth in unrighteousness." Our profession of truth goes for very little unless we exemplify it in an upright life.

Our lives ought to be "living epistles, known and read of all men," that we are disciples of Jesus. A few years ago the celebrated artist, Dore, was traveling in Switzerland, when he met a company of government officials, who demanded of him his passport. He said he did not have it at hand, but that he was the artist, Dore. The officials said to him, "Prove it."

Dore at once took from his pocket a pencil and a bit of paper, and in a few minutes he had drawn the group so life-like that the officials said to him, "You can go on."

We, like Paul, ought to "bear about in our body the marks of the Lord Jesus" every day, and with him say, "God forbid that I should glory save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me and I unto the world."

The purity of the lives of church members counts for much more in glorifying God, and advancing his cause on earth, than does culture or wealth, much as these are to be desired. Sometimes, instead of being glorified, Jesus is "wounded in the house of his friends."

III. We must glorify God by bringing others to Christ. In this regard every Christian should be an Andrew. The noblest work on earth is to "rescue the perishing." This we cannot do in our own strength. Zerubbabel found a great mountain of difficulty before him when he attempted to rebuild the Temple in Jerusalem, and could not succeed till the prophet told him, "Not by might, nor by power, but by my Spirit saith the Lord." Then the great mountain became a plain before Zerubbabel. So with us. We may plan and resort to various methods to convert sinners, but still there is an impregnable mountain of difficulty in the way which human "might and power" cannot remove. But when we commit the work to the Holy Spirit, and allow him to use us as instruments, then we are successful. The mountain melts away, like a snowflake before the summer sun.

The great Dr. Gordon said some Christians are like gold in the quarts, it was so covered up with dirt and stone as not to be fit for current use. But Spirit-filled Christians are gold smelted and stamped, and ready for current use. If we are to glorify God as a church in bringing sinners to Christ we must be filled with the Spirit.

For this God will be sought unto. A parent is not so ready to give good gifts to his child, as God is to give the Holy Spirit to them that ask Him.

He will "strengthen us with might by His Spirit in the inner man." He "is able to do exceeding abundantly, above all that we ask, or think." So we may be very fruitful in bringing many souls to Christ. "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples," said Jesus.

IV. This glory in the church is to be "throughout all ages."

In the early ages of this institution there was a great deal of persecution, and for a thousand years darkness covered the earth and gross darkness covered the people, and we have no history of the church except by the indentments of the people of God left here and there by their enemies. But this institution called the church existed then though it was like the woman in Revelation, "driven into the wilderness." The church in those ages glorified God mainly by suffering. But the lot has fallen unto us in more pleasant places and we have a goodly heritage. The same institution established by Christ for his glory while he was on earth is still standing, and there has never been a day when it has failed at some place or other to reflect his glory.

"Unto God be glory in the church" in this age. We are living in an age on ages telling. We live longer now in a few months, than people used to live in many years. We whisper to each other across the continent, and the events occurring in South Africa are flashed to us in a few hours. What vast opportunities the church of God has in this age to send out the truth into all lands, and to rescue the perishing as never before! Will we seize the opportunity? Will we, with Paul say, "God shall be magnified in my body, whether it be by my life, or by my death?"

### The Lord's Day.

We are living in an age of wonders; so cease to wonder at anything. Encroachments have been made upon moral and spiritual liberty, and the Christian world has given its silent consent. Sixty years ago a Sunday newspaper was a novelty. There was one published in New York, by a gentleman of the Hebrew persuasion, the only one the writer remembers. Now the land is full of them and of unusually large proportions.

There were no Sunday trains of cars in those days—only steamboats; being on their way between ports. Here was probably the first "borrowing" of the Lord's Day. Later the day has been absolutely absorbed; the wicked care not, but even the righteous are deprived of their rest by being disturbed, if not compelled to work in order to support their families. Those who run on trains, feel constrained to say, "do not stop on the road for Sunday, we would rather go home for a few hours."

The indications are that the nineteenth century will close without a "Lord's Day." All sorts of excuses are invented for disregarding it; the "love of money" always being at the bottom—or the "love of pleasure." Even our Legislatures are giving away to the demands of man; while the general government requires the transportation and delivery of the mails. Yet this is called a Christian nation. Are we not drifting, and therefore, in danger of forgetting God?

D.

1900,

### Mission Figures.

The close of Feb. 1899 showed my receipts to be for all purposes \$7366.79.

Of this amount Foreign Missions were credited with \$1,379.82  
Home Missions were credited with 761.52  
State Missions 3,523.76  
General 1,036.58

The balance belonged to other purposes. At this date Feb. 19, all funds show \$9,699.92 Of this Foreign Missions is credited with 1,992.92

Home Missions 1,300.12  
State Missions 3,875.41  
General 1,407.39

The balance belongs to other funds. It will be seen from the above that for all purposes our showing for this is \$2,332.53, more than last year at the close of February. These figures have been made since July 10th, or after the Aberdeen Convention. I give them that the workers may feel encouraged in the effort to make this the greatest missionary year of our history.

The tidal wave in behalf of the two grand Southern Baptist Conventions interest is already beginning to rise. Its height at full tide may be hopefully reckoned on by some advance waves which have already rolled ashore.

Pointotoc has sent her greetings with \$54.00 for Foreign Missions, while Canon not far behind gave \$44.00 and the 1st church Meridian gave her monthly offering \$52.49. While Greenville made hers of \$35.50, and Columbus with missionary Jones at the helm divides \$41.40 among them.

By the way, 22nd Walnut in Louisville may rest assured that with Jones in the pulpit they will hear from him on missions. That was a good day at Pickens when for State Missions and Church Building \$45.20 were handed in with thankful hearts, a pledge of what pastor and people will do for other causes bye and bye. But here are things from our little mission church at Greenwood which proves it also missionary with \$52.52 for Home Missions.

Gloster, First church here, what have you done for Foreign Missions?  
Church sends \$30.00  
B. V. P. U. 10.00  
W. M. S. 13.10

They had a thanksgiving at Blue Mountain; while yet the ashes were hot, that in great mercy not a girl of the seventy in that fire swept hall had the scorch of flame upon her, and I dare say as they think of it, they are thankful as well for the \$104 that had just been sent to Home Missions.

Year after year there comes a letter from an unknown (to me), lover of the Lord, and in it a round \$100; here it is, "an offering of sweet smell, a sacrifice well pleasing to the Lord." May God bless the givers all, and may these advance messages be only an earnest of what we are to have in the cause of missions. Amen and amen.

A. V. ROWE.

### Manners as Business Capital.

Perhaps nothing besides downright honesty contributes so much to a young man's success in life as a fine manner,—courtesy, gentlemanliness. Other things being equal, of

## THE BAPTIST.

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two persons applying for a position, the one with the best manners gets it. First impressions are everything. A rough, rude, coarse manner creates an instantaneous prejudice; closes hearts and bars doors against us. The language of the face and the manner are the shorthand of the mind, easily and quickly read. A fine manner with an ugly face, or even a deformed body, is an infinitely greater factor in winning one's way in the world, than a bright, pretty face, and a perfect physique, with a bad, brusque manner.

Thousands of professional men, without any special ability, have succeeded in making fortunes by means of a courteous manner. Many a physician owes his reputation and success to the recommendation of his friends and patients, who remember his kindness, gentleness, consideration, and, above all, his politeness. This has been the experience of hundreds of successful lawyers, clergymen, merchants, tradesmen, and men of every class, and of every walk in life. Manner makes the man.—Exchange.

### Choose Upward.

Select a clean, useful, honorable occupation. If there is any doubt on this point, abandon it at once, for familiarity with bad business will make it seem good. Choose a business that has expansiveness in it. Some kinds of business a Gould could not make successful, nor a Peabody respectable. Choose an occupation which will develop you; which will elevate you; which will give you a chance for self-improvement and promotion. You may not make quite so much money, but you will be more of a man, and manhood is above all riches, overtops all titles, and character is greater than any career. If possible avoid occupations which compel you to work in a cramped position, or where you must work nights and Sundays. Don't try to justify yourself on the ground that somebody must do this kind of work. Let "somebody," not yourself, take the responsibility. Aside from the right and wrong of the thing, it is injurious to the health to work seven days in the week, to work nights when Nature intended you to sleep, or to sleep days when she intended you to work.

Many a man has dwarfed his manhood, cramped his intellect, crushed his aspiration, blunted his finer sensibilities, in some mean, narrow occupation, just because there was money in it.—Exchange.

### The Widow's Mite.

The man who has no pity for the fatherless and widows fortunately finds little sympathy in this land. The life of Henry A. Wise records the discomfiture of such an oppressor. There was an auction sale in the little house, and one after another the widow's few possessions fell beneath the hammer. Presently the auctioneer took up a large bowl, which happened to be full of sugar, and the woman, anxious to save its contents, hastened into the next room to find something in which to put them.

Just as she returned the auctioneer cried, "Sold!" and the purchaser insisted that the sugar was his. The widow pleaded for the

little that was much to her, but the man was obdurate, and murmurs of indignation arose from the crowd. Angry at this demonstration, the man turned, and his eye rested on Mr. Wise.

"Mr. Wise," said he, "you are a lawyer. Am I right or not? If you say I am not, I will give back the sugar. If you say I am, I am entitled to it, and I'll keep it."

"My friend," replied Wise, in his gentlest tone, "you put a delicate and unpleasant responsibility on me. Hadn't you better decide the matter for yourself?"

"No," replied the fellow, curtly. "I know what your opinion is going to be, and I want you to give it so that this whole crowd can hear it."

"Then," said Wise, "I advise you that the sugar is yours. The widow cannot take it from you. She has no redress."

"Aha!" cried the man, turning to the spectators. "What did I tell you?"

"Stop!" thundered Wise, whose manner at once changed. "I've advised you at your persistent request, as I can prove by these people. It remains for me to tell you that I charge you five dollars for my advice, and I demand immediate payment. If you trifle with me in the matter of payment, you will most certainly regret it."

The man turned scarlet, and, fumbling in his wallet, produced a five-dollar bill. The crowd yelled its approval, but suddenly became silent as Mr. Wise went up to the widow and said:

"This money is mine. I have earned it honestly. Take it and buy more sugar for your fatherless children."—Exchange.

### Spoke on Marriage—Dr. Boyd Handled the Case of Brigham Roberts.

At the Second Baptist church Sunday, Rev. Dr. W. W. Boyd took "Marriage" as his subject and handled it in a masterly manner. The question of seating a Mormon, Brigham H. Roberts, in the House of Representatives, was ably discussed.

In part Dr. Boyd said: "This man, a member of the high priesthood of the Mormon church, is an Englishman by birth and a polygamist in belief and practice, and it is doubted by some if he has ever been naturalized. On May 1, 1898, he was sentenced to the penitentiary for his crimes. In his sheet, the Salt Lake Herald, he agitated and advocated his doctrines before the public mind."

Among other things Dr. Boyd said: "The essential unity of man and woman is one of the earliest doctrines set forth in the Scriptures. Unity implies complexity. This is one of the basic grounds of marriage. The two are complements of one another and form together one flesh, which simply means one personality. Marriage is thus a divine institution. It dates back to the primal ages of mankind and is older than any other human custom."

Professor.—Too bad! One of my pupils, to whom I have given two courses of instruction in the cultivation of the memory, has forgotten to pay me, and the worst of it is, I can't remember his name!—Fliegende Blätter.



# THE BAPTIST.

Published Every Thursday,  
— THE —  
Mississippi Baptist Publishing Co.,  
— AT —  
JACKSON. — — — MISS.

T. J. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications in business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## Hattiesburg.

I have always realized the importance of our paper in our work as a denomination in the State, but I never appreciated it as I do now. Contributions have come to me from parties who could never have known our great needs at Gulfport but for THE BAPTIST. Hereafter I shall mention its great usefulness to our cause in this trying experience as a reason for its support on the part of all who love Christ.

I need several hundred dollars before I can begin to build our house at Gulfport. Collections thus far have cost the fund nothing I have paid the postage and for stationery used in correspondence and our paper has kindly published every appeal I have sent it free. Now, brethren and sisters, will not God's people see that the money needed to build this house at Gulfport is forthcoming within 30 days?

Our dear Brother Bowen and his people at Ellisville have, notwithstanding the fact that they have just finished paying a debt on their own church, sent us a contribution of \$22.00. Will not others imitate the example of this noble people? In 90 days the G. & S. I. R. R. will be at Jackson close about. In 90 days the changes at Gulfport, in business affairs, will be such as people at a distance have not dreamed of, and here we are without a shingle over our heads. Our people are not able to build. Like all other newly settled communities the population is made up of laboring people and but few of these are Baptists. What we need to do now is what ought to have been done two years ago, but if our people will only help, now it will be but a short while before we will be in a condition to return it, with interest compounded. When I came to Hattiesburg it was a mission. The church here now gives over three hundred

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dollars a year to benevolent enterprises. Brethren, help me. Sisters will you not all do what some noble, generous, Christian women are doing? They have sent me from one to five dollars inclosed with words of encouragement and sympathy. Every dollar sent me will be placed in bank and the amount will be kept opposite the name of the sender until I have enough to build. My work will suffer if I have to leave it to go after money, but our cause cannot prosper until we get a house to worship in. For the sake of Him whose blood has saved you, I beg you help us. Send contributions to

L. E. HALL,  
Hattiesburg, Miss.

## Sayings at Southern Baptist Press Association.

"Among Baptists one of the very best things is that so many things can die. It would never do for all things among Baptists to live."

J. B. GAMBRELL.

"The calamity of the situation is that any man who can buy a paper can buy leadership."

J. B. GAMBRELL.

"All the matter that has come from our Board to the office of *The Baptist Courier* has been published before it ever reaches us."

A. J. S. THOMAS.

"There is no paper in the South that will decline to publish any missionary news or information if sent fresh and up-to-date."

A. J. S. THOMAS.

"The religious paper is the very best medium of advertising."

E. E. FOLK.

"The manager of The Methodist Book Concern said to me recently that the rise in paper would in one year cost him \$20,000."

J. M. FROST.

"When I was publishing a paper 20 years ago, I paid 11 cents per pound for paper."

J. B. GAMBRELL.

"Our business practically increased in one year 25 per cent. and our monthly expenses reduced \$200.00. This is what we have done on the cash basis."

J. B. CRANFILL.

"When we established the cash system, we lost 30 per cent. of our subscription list. But soon a reaction set up, and our list began to grow."

J. B. CRANFILL.

"The constant begging of people to take a paper impresses them that they are contributing something to the editor by taking his paper for nothing."

J. B. GAMBRELL.

"Arkansas has more miles of navigable streams than any other State in the union."

J. L. WADLEY.

## Supplement to the Code of 1892.

A supplement to the Code of 1892 is now in press by the Harmon Pub. Co. of this city. This work is being prepared by J. A. P. Campbell, Jr., and has been carefully compiled. It will give a reference to the decisions of the Supreme Court constraining every section upon which the Court has passed, and embracing the publication in full of every section which has been amended.

Also all laws of a general nature which have been enacted by the Legislature since the adoption of the Code including the session of 1900. This book will be found to be a convenient and safe reference for the lawyer, an indispensable guide to the county officer and magistrate and absolutely necessary to the banker, merchant and planter. The Code having been amended by each session of the Legislature makes this supplement a necessity to the people of Mississippi.

The book will be ready for delivery on or before April 10th. All orders will be filled in the order in which they come. The price is \$2.50 per copy, postage prepaid.

Cash must accompany each order.

Checks on local banks not accepted unless exchange is included. Send orders to J. A. P. Campbell, Jr., or to the Harmon Pub. Co., Jackson, Miss.

## An Expression.

Please let me say thank you, to Bro. Sproles, for his article under the caption: "Divorce and Marriage." Be he right or wrong in his conception, interpretation and conclusion, I thank him for the article.

It seems to be one of those doctrines that must be studied in its entirety and a conclusion reached from preponderance of evidence. Who is better prepared to do this than he?

J. L. LOW.

Utica, Miss., Feb. 24th, 1900.

Let us learn to make the most of the enjoyments we have, and not worry about those we have not. We have friends, and home, and health, and hope—let us enjoy them. We can, indeed, so educate our will power that it will focus our thoughts on the bright side of things, will lead us to see the good we have, until we shall attain such a habit of happiness as will make us rich. The habit of making the best of things, of always looking on the bright side of things, is a fortune in itself. To make the least of our little lacks and to make the most of our present enjoyments will go very far toward giving us the riches of content.—*Dr. Hallcock.*

Connoisseur.—Have you heard "Poe's Raven?"

Miss Lakefront.—Why, no indeed. What seems to be the trouble?

A Quaker once, hearing a person tell how much he felt for a friend who needed assistance, dryly observed: "Friend, hast thou felt in thy pocket for him?"—*Tit-Bits.*

"What's a secret, Aunt Nan?" "A secret,—well, a secret is something awfully interesting, that nobody has ever told anybody, but that every body knows."

## Sunday School.

### LESSON FOR MARCH 4, 1900.

BY W. F. YARBOROUGH.

JESUS IN CAPERNAUM.—Mark 1:21-34. (Read Luke 5:1-11.)

GOLDEN TEXT: And he healed many that were sick.—Mark 1:34.

From Nazareth where he was rejected by his fellow townsmen, Jesus went to Capernaum where he made his headquarters during his Galilean ministry. In the synagogue of Capernaum he taught on the Sabbath day, possibly the next Sabbath after leaving Nazareth. The chronological order of some events in his ministry, is very hard to determine with certainty, but we feel safe in placing the miraculous draught of fishes and the call of four fishermen to become "fishers of men," just prior to this Sabbath day's work.

### EXPLANATORY.

*Capernaum.* This was a prosperous city on the northwestern shore of the sea of Galilee. It was of sufficient commercial importance to be the seat of the Roman custom house. The synagogue in which Jesus taught was likely built by a Roman centurion. See Luke 7:5. The prophecy of Jesus concerning the city, Luke 10:15, has been literally fulfilled. Even the ruins cannot be positively identified, though Tell Hum is supposed to represent the ancient site.

*Straightway.* This is a favorite word with Mark. It occurs no less than five times in the lesson, as shown by R. V. Mark's Gospel has been called the Gospel of action. This word so constantly recurring is expressive of a spirit of eager activity and a mind of vivid descriptive powers.

*Astonished at his doctrine.* It was the teaching itself rather than its substance at which the people were astonished. The explanation is made by the evangelist that Jesus taught with authority. The great defect of the teaching of the Scribes was that they ventured nothing original, but rested their teachings on the authority of famous rabbis. Jesus struck boldly out, giving his opinion on the religious questions which came up for discussion. He was his own authority, and his independence in breaking loose from the fetters of traditionalism astonished his hearers.

*A man with an unclean spirit.* The affliction here referred to is known as demoniacal possession. The persons so afflicted were said to be "demonized" or "possessed of a demon." It is very hard to tell just what the nature of this affliction was, but that it was some real manifestation of evil power, seems certain. It will not do to say that Jesus accommodated himself to a superstition of the times, for his references to it in his teachings will not allow such an interpretation. Whether there was any such thing before Christ or since Apostolic times seems uncertain, but the affliction was peculiarly prevalent in our Savior's time. It seems that the powers of darkness realized that the incarnation of God's Son would result in their final overthrow, and hence they determined to put

## THE BAPTIST.

forth their utmost power to hinder him in his work. They would, if possible, counterfeit the divine plan of incarnation and embody themselves in human form, thus meeting the Son of God on his own ground. Just how much they affected the consciousness of those whom they possessed we cannot say. The utterances of the afflicted ones are often ascribed to the demons. Remember it is better to call these unclean spirits demons than devils. There are many demons, but one Devil.

*He came out of him.* Let these powers of evil exert themselves as they would, Jesus was mightier than they and had power to cast them out. His authority in casting out demons vindicated his authority in teaching. The bystanders, doubtless familiar with the incantations of quacks and pretenders in their efforts to cast out unclean spirits, were greatly amazed at the directness of Jesus in dealing with the unfortunate "possessed" ones. They exclaimed, "What is this? a new teaching! with authority he commandeth even the unclean spirits and they obey him." They had seen nothing like it before. No wonder that he became famous "throughout all the region round about Galilee."

*The house of Simon and Andrew.* It seems as these two men had left Bethsaida, which had formerly been their home, John 1:43, and had come to live in Capernaum. They invited Jesus home with them after the day's services were over, possibly thinking that he might heal Peter's mother-in-law. Luke, who writes from the physicians standpoint, says that she was "holden with a great fever." With vivid touch, Mark tells how Jesus healed her.

*When the sun did set.* According to the Jewish method of counting time, the Sabbath day closed at sunset. It was against the Jewish law to bring the sick while the Sabbath lasted. No matter how sick a man was, medical aid must be postponed until the Sabbath was over, though we have no evidence that there was any opposition to Jesus' healing the mother of Peter's wife. What a sight that must have been in the street about Peter's door that night as the gathering darkness enveloped this multitude of sick and suffering ones with their friends! The tender sympathies of Jesus went out to the suffering, surging crowd and he healed many of their sick and cast out the demons from the demonized. The demons knew Jesus as the people did not, and so he would not allow them to speak to him, for he wanted none of their testimony. Thus ended a busy day in the early ministry of our Lord.

### TOPICAL.

1. *Power of authoritative teaching.* Time and again Jesus astonished the people because he taught with authority. Armed with a commission to reveal the Father, he needed not to consult any man's opinion or interpretation of Scripture. He had a message to give and boldly declared it. In an age of doubt the demand is great for authoritative teaching. If the Bible is God's word we may speak with authority. Then and only then will men hear us.

2. *Evil spirits in the house of worship.* It seems a little strange that this man with the

unclean spirit should have found his way to the synagogue. What could have attracted him thither? The evil spirit really seemed to dread an encounter with Jesus, and yet invited such an experience by calling to Jesus before he had noticed the presence of the demonized person. Evil spirits still go up to the sanctuary. They even sometimes try to break up the worship. They occasionally get into the pulpit. None but Jesus can manage them. Through his spirit he can still cast them out.

3. *Mutual ministration.* When Jesus entered that home in Capernaum the family besought him in behalf of the sick mother who was being consumed with a burning fever. By his matchless touch health and strength came back to her and she arose and began to serve the guests. Very likely she prepared the mid-day meal for them. Let us learn from the incident that what Jesus does for us should bring forth our best service for him. The divine touch should inspire loving service.

4. *Christianity a humanitarian religion.* There can be no doubt that Christ's coming was primarily for the salvation of the soul, but he also came to save the body. He went about doing good in a temporal as well as a spiritual way. His sympathy and service for the sick and suffering should lead every Christian to abound in works of charity. Some religious organizations survive in spite of false doctrine, simply because they incorporate this feature of Christianity in their life, while other organizations more evangelical ignore it. "In as much as ye have done it unto one of the least of these, my brethren, ye have done it unto me," is Christ's standard of judgment.

Old Gentleman (dictating an indignant letter).—Sir:—My stenographer, being a lady, cannot take down what I think of you; I, being a gentleman, cannot think it; but you being neither, can easily guess my thoughts.

Said an indignant mother to her little son: "Why did you strike little Elsie, you naughty boy?"

Dick, indignant in his turn, exclaimed: "What did she want to cheat for, then?"

"How did she cheat?" asked mama, more mildly.

"Why," explained Dick, "we were playing at Adam and Eve, and she had the apple to tempt me with, and she never tempted me, but went and ate it up herself."

"Yes, grand ma; when I graduated, I intended following a literary career,—write for money, you know."

"Why, Jennie, my dear, you haven't done anything else since you've been at college."

Proof Reader.—See here, you've set up the population of this city 10,000,000 instead of 1,000,000.

Tramp Printer (from Chicago).—Huh! You Eastern folks is almighty particular, seems to me.



## The Home.

### The Education of Doll.

Jemima is a rag doll. Of course, every one knows what this means. She is a very well named doll, with a strongly marked and open countenance, and she is very neatly and becomingly dressed; but from the very first day of her advent into Dorothy's household she caused that anxious little mamma a great deal of trouble. When Dorothy went to kindergarden that morning, she left all her doll children in the nursery.

"You must be good and kind," she said. "You mustn't play rough or get cross. Do you hear, Jemima?"

There was something in Jemima's face that Dorothy did not like. "I'm afraid I shall have trouble with that child," she said to herself.

Sure enough, when Dorothy returned from school, there had been a regular hurricane in the nursery. Even the stylish French doll was lying prone upon the floor, and of her seven children Jemima was the only one who seemed perfectly calm and collected. Dorothy hurried down to lunch quite breathless.

"I've had such a scene," she said. "I'm afraid Jemima hasn't been brought up well."

"Why, what's the trouble?" asked papa.

"Jemima's been sleeping all the other dolls, and I've had to shut her up in the closet."

"Bless me!" cried pap. "Oughtn't we to send her straight back to Aunt Margaret?"

"Oh, no," Dorothy quickly replied. "I'll have to teach her better."

It was pretty hard for Dorothy. "The children have always been so good," she told her mamma; "and now I just can't do a thing with them. They can't their own way all the time, and they don't mind a bit well. I really think it is because Jemima sets them such a bad example. I don't like to keep her shut up in the closet all the time, you know."

"You'll have to educate Jemima's will," said mamma.

"Do what?" asked Dorothy, anxiously.

"Our will is what makes us do or not do things," Mrs. Holmes replied. "If Jemima wants her own way all the time, she's willful. Can't you show her that her own way is not always best, and that she ought to choose to please you?"

"It's so hard to bring up children!" said Dorothy with a sigh.

But Dorothy was brave, and she was not disposed to give up the battle. She knew that every good mamma should make her children good also, and so Dorothy labored patiently with Jemima day after day.

"I really think Jemima improves," Dorothy told mamma. "She doesn't want her own way so much, and she minds a great deal better. She isn't shut up in the closet very often now. But she does trouble me in some ways. If I ask her to do a thing, she wants to put off doing it, or she wants to do something else instead, and I imagine sometimes that she does not exactly tell the truth," and Dorothy looked quite awestruck.

"It is pretty bad," said sympathizing mamma; "you know that putting off things has a rather long name. We call it 'procrastination,' and it is said to be the thief of time. You must cure Jemima of this bad fault by all means for her own sake and for the sake of the other children; and as for not telling the truth—dear! dear! if that fault should get fixed, she would be ruined for life. You must teach her to look you straight in the eye and to tell things just exactly as they are."

Poor Dorothy almost groaned under the weight of her motherly duties. She was glad to run off to kindergarden and to forget all the serious problems involved in the bringing up of a family. But, of course, Dorothy had no idea of shirking; she knew she owed a duty to Jemima and to all the other children, and so a day or two afterwards she came again to mamma seeking advice.

"There are so many of these little things," said mamma; "but really, after all, they are not little things, because, if they are not corrected, they become habits, and by-and-by they form into something we grown ups call 'character,' and then they are fixed and it's pretty hard to get rid of them. I think you must cultivate above all, another something we call conscience. This is the voice inside us that tells when we do right or wrong. You must teach Jemima and the other children to listen to this voice and to obey it, and never, never to do anything it tells them not to. This would help you to set right all the little wrong habits that trouble you."

Dorothy looked very thoughtful. She had led a very bright, happy little life, but mamma had been obliged to correct some little faults in her, and Dorothy did not realize how bad they were until she herself had tried to deal with them

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in the person of her own dolly, the troublesome Jemima.

If you imagine that this little story is far-fetched because Jemima is only a doll, you are a very greatly mistaken person, and you do not know Dorothy. Jemima is the unhappy child to whom Dorothy's vivid fancy has transferred all her own little failings in a lump; and a very good way, too, because other people's faults stand out so much plainer than one's own. The singular thing about it is that Dorothy is improving in her conduct almost faster than Jemima, and by the time Jemima's education is complete Dorothy will surely be quite a model for girls and dolls.—*Herald.*

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Wanted—Teachers to know that the place to prepare for the Spring Examination is in the Teachers' Training Course of Poplarville High School, March 5 to April 13, 1900. Send for circular. W. L. THAMES.

## OUR HOME MISSION WORK

Where Mississippi Stands and What Mississippi Will Do.

DEAR BRETHREN AND SISTERS—The present Secretary of the Home Mission Board did not come to his office until the first of September. Since that time, he has been compelled to be absent from home a great deal, attending State conventions and other important meetings. At none of these meetings have any collections been taken. They simply afforded the Secretary the opportunity to give information, and to try to impress upon the minds and hearts of the people the great work in which we are engaged. I now come to you with a report of what Mississippi has done since the last meeting of the Southern Baptist Convention. Our books show that up to February 15th, 1900, Mississippi has sent to us \$902 34. I call the attention of the brethren and of the sisters, to the fact that our books close on the 30th day of April; and also to the fact that the bulk of our contributions to Home Missions ought to be twice as large as they have ever been, if we are to do a work at all commensurate with our opportunities. The calls are coming to us from every direction for great enlargement of our work. We could spend to great advantage every cent that we receive on our frontier work alone. The way is opening as never before, since the war, for work among the negroes. They are appealing to their Southern brethren to help them. The great cities of New Orleans and Memphis are insisting upon larger appropriations, if that which we are now doing is to amount to anything. The same is true of other cities. We have delayed far too long to take up with earnestness the work in the mountains. Everything is changing in the mountain regions since the opening of the coal mines and the iron furnaces. The people there must have denominational schools in addition to the simple preaching of the gospel. These people are largely Baptists now. They will not continue to be so if we allow other denominations to furnish them their schools. North Carolina is insisting that the Home Mission Board shall join with her State Board in working out this problem for her mountain region. This work is equally needed in other States also. And Cuba is constantly sending appeals to us to use this, our day of opportunity in Cuba. Shall we fail just as God has answered the prayers of his people for an open door in Cuba? We greatly need also money which

we can use to help in the building of houses of worship.

Brethren, your Home Mission Board in Atlanta is a noble set of men. They will use their contributions as wisely as any other set of men anywhere. The work needs to be greatly enlarged. Will you not send us speedily, greatly enlarged contributions.

Affectionately,

F. H. KERFOOT,  
Corresponding Secretary.

#### Christ Stands Alone.

From the beginning of His ministry to the cross, Christ was not understood. And at the age of twelve, His parents did not know Him. When He said: "My Father's business," they understood not His language. His forty days' isolation in the wilderness seemed to lift Him yet more above the shallow folk of the time, and deepen the solitude and heighten the majesty of His soul. He came forth with exalted dignity; and at His voice, nature changed her old hue to a new; perverted human organs felt His touch and turned their tide; devils owned Him Lord; death fled away, and life returned from his hiding in the tomb.

Having fed the five thousand, the people would exalt Him king, for why should not such an one lead them to victory over their enemy—Rome? But leaving them, He enjoys a season of quiet in the wooded hills east of the Galilee until seen amid the storm on the sea coming to the twelve as they rowed in distress.

From His flight to Tyre and Sidon, He returned to near Capernaum, where allied enemies came and demanded a "sign." He simply called their attention to the "signs of the times," mentioned Jonah and leaves them—again in flight to Caesarea Philippi. In this neighborhood He asks the disciples: "Whom do men say that I am?" They answer: "Some, John; some, Elias; some, a prophet."

Finding no hint that any regarded Him the Messiah, He turns to them and said: "Whom say ye?" Peter answers: "Thou art the Christ, the Son of the living God." At this He is gladdened, for, at last, one, at least, is found in whom spiritual perception is dawning and a recognition of something of the import of His kingdom is taking root.

This confession furnishes a beginning, and upon it will He build up His church. So He says to Peter: "Upon this rock will I build my church."

In this confession of Peter is seen an approach toward a knowledge of Christ; and on and since Pentecost the Spirit has led many to drink at this fountain, and some have drunk very vitally and gathered strength to clinch the heights high up where Jesus stands. It was this that helped Cary to stand out above his surroundings and go to India for the Lord; that strengthened Judson for a seven years' struggle before a soul was born in Burmah; that gave Gates undying zeal for forty years' toil in China, and that has exalted many heroic souls to dare and do for the Lord.

It is in the spirit of Christ that noble deeds are achieved. To possess this spirit and to act in accordance with His dictation, often brings one against difficulties, but these serve simply as stepping stones to higher things and happy the man who, sitting at the feet of Jesus, mounts up upon them. And though we mount up, the full fruition of a knowledge of Christ is not obtained this side the "early gate." It is when we sit in the light of heaven's sunshine we will "know as we are known."

Christ on earth, exalted, stood alone in heaven. He stands thus 'till joined by the "blood-washed throng."

J. E. PHILLIPS.

Pt. Gibson.

#### Free Kidney and Bladder Cure.

Nature has provided a positive cure for diseases of the Kidney and Bladder and Rheumatism, in the New Botanic discovery Alkavis, made from the Kava-Kava Shrub. Convincing testimony of its wonderful curative powers is given by Rev. W. B. Moore, D. D., of Washington, D. C.; Mrs. James Young, of Kent, Ohio; Mr. Joseph Whitten, Wolfboro, N. H.; and many others, who were cured of various diseases of the Kidneys and Bladder by Alkavis. To prove its great value, and for introduction, The Church Kidney Cure Co., No. 400 Fourth Avenue, New York, will send you a treatment of Alkavis prepaid by mail free. It is certainly a wonderful remedy, and every sufferer should gladly accept this free offer.

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Volina, Ala., July 1, '99.  
Dr. E. W. Hall, St. Louis, Mo.—Dear Sir: I wish to state that I have been a constant sufferer for a number of years from kidney complaint, and have never found a remedy that relieved me so much as one bottle of The Texas Wonder, Hall's Great Discovery, and I feel thankful for the great and beneficial results, believing that one more bottle will effect a cure, and may the Lord bless you in your good work.  
Truly yours,  
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#### At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.  
L. J. ALLRED.

Door-keeper Ga. State Senate, State Capitol, Atlanta, Ga.

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is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

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## Ministers and Churches.

FROM BOONEVILLE.

I send a few items concerning my new work. I came to Booneville 1st of January. I give two Sabbaths each month to the Booneville church; one each to R. L. R. and Kossuth nine miles from Corinth. I find the church in good working shape, which could only be expected, following as consecrated and tireless worker as Bro. E. E. Thornton.

The Booneville church just finished paying off a debt on them from the building of their neat brick house of worship, under Bro. Thornton's administration. But when the present pastorage, they were not willing to stop with what they had so nobly wrought; so they undertook to build of a pastor's home. We found a nice home for sale, and decided to purchase it, which cost us seven hundred and fifty dollars. We raised five hundred of the amount and borrowed the remainder to be paid next Spring. We got a splendid bargain in the house. We are trying to advance along the line. While we are advancing at home we are going to make a strong pull for missions, education and the paper, etc.

Rienzi is a new church organized by Bro. Lovejoy about five years ago, who also pastored the church two years. Bro. Thornton was their pastor for the last two years.

They are said to have held every church in the Association last year in contributions in proportion to their strength. We shall try to see that their former good name be not taken away from them, unless we can have Booneville or Kossuth to outstrip them.

Kossuth is a beautiful little town nine miles in country from Corinth. The church there is in splendid working condition. My first appointment there, they appointed a committee to look into some reports on some of their members; you see they look after their members; that all our churches ought to do. The one thing needful, as I see, is to restore a strict discipline to all our churches. Discipline is almost "a lost art." May the day soon dawn when we may purge our churches, then may we hope to make advancement, such as our Divine Lord will be pleased with.

Bro. F. Z. Simpson and wife, American Missionaries to Canton China are members of the Kossuth

church. It was our pleasure to preach to them one month ago.

Yours in the work,

M. J. DERRICK.

Booneville, Miss., Feb. 19, 1900.

## THAT NEW PASTORIAL.

It is well located, well constructed and such a comfort and convenience for the pastor and his family. No more rents and no more fearful looking forward to "pay-day." The church has acted wisely in thus providing a home for the preacher. So many churches are in this way looking after the interest of the pastor.

Now, brother pastor, if you are so fortunate as to be thus housed by your people and the work has been done since last July, just send me a card, saying by what church and at what cost the work has been done.

I want this house enrolled with the already large number of pastor's homes in Mississippi.

Your church people won't like it if they fail to see credit given them for a pastor's home.

Brother pastor, please send me the card with the desired information.

A. J. MILLER.

Yazoo City.

FROM HELM.

DEAR EDITOR—If you will allow me, I will write you a few lines for publication. In many and many a home this must be so. Oh walk only the more closely with God if out from the home has gone the cherished form, the voice, the smile that made sunshine in the life and joy in the heart. Let us think of heaven as very near. Picture in fond, consoling dreams the "Place" the dear Savior has gone to prepare for his beloved. Enter hopefully upon the day which, as to date brings the feet a year nearer to the time; for the helpful duties of each new year let us thank God with faith, with courage, with all high and lofty resolve, let us strive to make our earthly home, wherever it may be, the abode of a companion who can never fail us.

The dear Christ promises:

"And lo, I am with you always, even unto the end of the world."

With best wishes for THE BAPTIST, I am respectfully,

MRS. E. WEEKS.

WEST POINT.

Good news! We closed our first year as pastor at West Point with encouragements. All indebtedness paid except a small matter on the pastorage. The prayermeeting is

growing in numbers and spiritual power. The Sunday school, Ladies' Aid Society and Young Peoples' Meeting are all doing nicely. Fifty-one new members have been admitted, nineteen by baptism. Three hundred and seventeen residents and forty-one non-resident members now belong to the church. But the most encouraging features cannot here be reported. We are praying for a great revival in April.

E. B. M.

UTICA.

For some time I have been intending to write you a brief report of our work at Utica. As you doubtless know, our new house is the principle thing absorbing our time and engaging our thoughts just now. The work is going slowly but surely, and we hope to occupy our new quarters some time in the Spring. We are building in the winter which means slow progress. At this we will not grumble, but thankful to God for the success he has given us, we will work, pray and wait.

I am constrained to speak a few words personally regarding the Utica church. The present pastoral relation was formed about fourteen months ago. I have found these people kind and fraternal. They have co-operated with their pastor in the work fostered by our great denomination.

Paid pastor's salary for 1899, plus \$16.00. In addition to this many tokens of love and friendship have come to the pastor's home. They in conjunction with Edwards—dear Edwards, sent their pastor to the Southern Baptist Convention at Louisville; gave more than \$1.00 a member to Mississippi College, to Foreign Missions and State Missions; remembered our aged ministers and ministerial education some, and helped the Orphanage liberally. All this and \$2,300 dollars cash on our new house. Pretty good showing for seventy-five members. Right soon we will make a pull for Foreign Missions.

In addition to money matters, and better and above money matters, we received and baptized ten members last year without having a protracted meeting. There are inquirers after the "way" almost every Sabbath evening service, and some waiting to join when the new baptistery is ready.

We had a good day the 4th Sunday in last month. Bro. F. R. Carlross, of Jackson was with us. He taught our whole Sunday school in the morning, and addressed the Sunday schools of the town at three o'clock in the afternoon in the Christian church.

Bro. Carlross has written two tracts. The titles are: "Organization for Evangelization," and "Southern Prosperity in Educational, Moral and Industrial Reform."

The price of these tracts is 5c each. Both are good; both will be found helpful; but the former especially so to Sunday school superintendents, teachers and workers.

All in all, matters are moving along well at Utica. We are full of hope and "hard it is."

J. L. LOW.

Feb. 20, 1900.

NEW ALBANY.—We have now been in New Albany just two months. This time has been spent largely in getting acquainted, and in planning the work. The more we see of the town, learn of the people, and know of the church, the better we are pleased. There have been thirty en accessions to the church during these two months. Among these are some of the best and strongest men, and most intelligent and useful women in North Mississippi. Only last Sunday, chancery clerk, C. L. Cullens, and wife, and Dr. R. L. Goodman and wife, were received into the fellowship of the church. The church and town seem ripe for a revival, and we are earnestly asking God to grant us the privilege of burying fifty persons with Christ by baptism during the year.

Our young people are pretty well organized; have ordered the literature, and are preparing for the regular Christian Culture Course.

We are pleased with our neighbors, Pontotoc, Blue Mountain, Ripley, Holly Springs and Tupelo. The work at these places moves smoothly under the leadership of Cooper, Carter, Berry, Rogers, and Cooper. The new house of worship at Tupelo was formally opened for service on the 2nd Sunday in this month. The great fire at Blue Mountain left a heap of ashes, brick, broken stoves, bars, keys, strings, and rollers from pianos, but the great work of education moves right on, and at the opening of the fall session next September, there will be buildings, conveniences, and accommodations that would not have been, at least, for some years, had it not been for the fire. The happiest band of teachers and pupils I ever faced, was in the chapel Monday morning after the fire Saturday morning.

This institution of learning is a *facture*, not only in the minds and life-work of the Lowreys and Berrys, but in the hearts of her present and former pupils, and also in the good will, and, if needs be, in purses of all North Mississippi.

E. E. THORNTON.

February 26, 1900.

## Deaths.

Mr. H. L. Winters.

Mr. H. L. Winters, of Rodney, Miss., died Feb. 7, 1900, after an illness of about ten days. He leaves a wife, two sweet little children, sisters, brothers, and many relatives and friends to mourn his departure. He was a devoted husband and father. At the time of his death was clerk of Rodney Baptist church where he will be greatly missed. His remains were interred at the Rodney Cemetery Feb. 8. May the great God of Heaven comfort the bereaved family in their sorrow.

A FRIEND.

W. G. Cockerham.

At 11 a. m., Feb. 22, 1900, in Amite Co., Mississippi, there occurred a boiler explosion which resulted in the death of Bro. W. G. Cockerham of Bethlehem church. He was carried a considerable distance and instantly killed. He leaves a wife and five children, besides father and mother and other relatives.

Bro. Cockerham was one of our best and most useful members, and we are all exceedingly sad. But the will of the Lord be done. Grace and mercy on his family.

T. C. S.

## May Chambers.

Whereas, God in his omnipotent wisdom has seen fit to send the angel of death to call from our midst one of our friends and loved ones, and has bidden this soul to leave its house of clay and leave this world of sin and sorrow and of toil to go to that realm of sleep, from which in due time it shall be called to meet its God, be it

Resolved, First, That according to our faith we believe that the soul of our sister, Mary Chambers, has gone to the home "Eternal in the Heavens."

Second, That the Woman's Mission Society has lost a consistent member—our church a faithful worker, our Sunday School an untiring teacher.

Third, That from her true and consecrated Christian life that we who still remain upon this earth of sorrow may derive an example worthy of emulation.

Fourth, That she was worthy of the high title of "True Woman."

Fifth, That we bow our heads and hearts in humble submission to the divine will, and that we pray Him to lighten the burden of those cast down with sorrow.

Sixth, That we extend to the bereaved family our heartfelt sympathy.

Seventh, That a copy of these resolutions be spread on our records, one be presented to the family, and one be sent to THE BAPTIST for publication.

Done by order of the Woman's Mission Society, February 8, 1900.

ZELLA SLAY,

L. GENEVA WILBANKS,  
Committee.

Mrs. L. B. Barlow.

On Feb. 16, 1900, in the still watch of the night the angel of death came to the home of Bro. L. B. Barlow and suddenly bore away the spirit of his devoted wife, and as we trust transplanted it in the heavenly home. Sister Francis M. Hilton-Barlow was born Oct. 19, 1854; was married to the above named brother Sept. 16, 1875.

She leaves a husband, nine children, and a host of friends and relatives to mourn their loss.

As a wife, mother and neighbor she was unexcelled—her life was full of sunshine. She believed that life meant service, and sought to serve her generation as best she could. She was kind and lovely, modest and unassuming. And in her poor always found a true friend. The hungry one was never sent empty from her door.

On the day of burial many warm-hearted friends gathered around her, tenderly committing her lifeless form to the silent tomb, there to await the resurrection morn.

We would say to the heart-broken husband and children that while you have sustained an irreparable loss we believe that your loss has been her eternal gain and that her soul is happy under the protection of the God she loved. May this sad dispensation of Providence draw all her loved ones nearer to the Lord and the recollection of her beautiful life be enshrined in the most loving memory of all who knew her.

C. E. WELCH.

Steens Creek, Miss.

W. C. Cannon.

Sunday, February 11th, was a sad day in Monticello. The clouds were dark and lowering, a cold rain kept an incessant dripping while the funeral procession went slowly from the Cannon residence to the Baptist church, bearing the cold form of Bro. W. C. Cannon to the place of worship he loved so well in life. There the service was conducted by the pastor, after which the burial took place at the Masonic graveyard.

Will C. Cannon was born in Lawrence county, Miss., December 24, 1856, the youngest of seven children; had limited opportunities of education. The esteem in which he was held by his fellow citizens may be seen by the fact that he was deputy Sheriff, deputy Clerk, and Clerk of both Circuit and Chancery courts for eight years. He was baptized by Eld. R. W. Hall in August, 1890, and church clerk from soon after his baptism till death. He was married on the 28th of December 1887, to Miss Mary L. Huffman, of Summit, and by this union there are four children.

Bro. Cannon was a man of great energy and will, a public-spirited citizen, a Christian with heart enough to sympathize with every human need, a Baptist with clean, strong doctrinal views, held in the sweetest, most genial spirit. With his money he was one of the most liberal men I have known. He was financial secretary of the Building Committee that built the new church. And he did it so well that the building stands as a fit monument to his memory. He was the best of friends, the pastor's model helper, an ideal husband and father. Ah, how we are impoverished by his departure. One said of him, that in his sphere he did more good to more people in more ways than almost any other. But he is gone and, no doubt, is with his Lord. Death released him on the morning of the 10th, at 5 o'clock. We shall miss him, but God makes no mistakes. May the God of all grace comfort the widow and care for the orphans.

J. P. WILLIAMS.

## Married.

January 28, 3 p. m., at the residence of the bride's father, Dr. G. A. Tension, Mr. Farrar Denson to Miss Rose Tension, Pastor J. P. Williams, officiating. Mr. Denson is a prominent citizen of Silver Creek, a son of Hon. J. J. Denson, the representative of Lawrence in the present Legislature. Miss Rose is one of Monticello's favorite girls, cultured, refined and graceful, a most valuable member of the Baptist church, a prize of which Mr. Denson may well be proud. I speak for their many friends in wishing them a life of peace and gladness.

J. P. WILLIAMS.

## Married.

Mr. L. G. Young and Miss Bettie Minor on Jan. 17th, 1900. And Mr. John S. Cammack and Miss Lena W. Fitzgerald on Feb. 15th, 1900. May they all be much blessed in life to the glory of God.

E. L. WILSON,  
Sardis, Miss.

THE CRYSTAL SPRINGS, B. V. P. U. Met yesterday afternoon, Miss Effie Bennett was leader. Topic: "Africa and Japan." It was one of our best meetings we have had since our organization. Forty-three earnest young people were present. A paper about Africa and Japan was read by the leader, and it was moved that the one on Japan be published by THE BAPTIST.

ANNIE VINING.

## Shall We Localize Scripture Teachings?

In THE BAPTIST Feb. 1st, Dr. R. A. Venable has an article under the caption, "The Preachers Must Study," in which he says many good things, but from some of his interpretations I beg to dissent. For instance, in the passage, "How shall we escape if we neglect so great salvation,"—Heb. 2:3. Dr. Venable holds that the pronoun "we" includes the writer and the converted Hebrews, and that it does not primarily apply to unconverted men. This will be news to many preachers who have understood and preached this Scripture very differently. That the Hebrews, as a people, were embraced there is no doubt; but that the teaching was intended for them any more than for all men, I confess I can not see. Besides, this is rather a singular question to apply to converted people, for Christians have already escaped and are not supposed to be neglecting the great salvation. They may neglect their Christian duties, as many do, but surely this does not mean their final overthrow. A plausible view would be that Paul included

himself as one of a sinful race when he said, "How shall we escape," etc. How it can be made to apply to Christian people who have already accepted the great salvation, it is difficult to see.

The interpretations of Matthew Henry on this passage are somewhat at variance with those of Dr. Venable. Concerning the text in question, that Commentator says: "It is an appeal to universal reason, to the consciences of sinners themselves; it is a challenge to all their power and policy, to all their interest and alliances, whether they, or any for them, can find out, or can force out a 'way of escape from the vindictive justice and wrath of God.'"

Again Dr. Venable holds that Rev. 3:20 relates only to the church at Laodicea, and is not designed to show Christ's posture toward the sinner. True this church is addressed in the preceding verses, but the connection seems suddenly to break, and Christ here speaks of the individual. "If any man hear my voice," not if the church at Laodicea hear my voice. "If any man," not only of the Laodiceans, but of any other people. And Christ is represented as supping with the individual and not with a church. The succeeding verse seems to favor this view, viz.: that the individual is meant. "To him that overcometh will I grant to sit with me in my throne," etc. For these reasons I believe the text admits of another interpretation than that given by Dr. Venable. And here again Dr. V. and Matthew Henry are not in agreement. But of course we may expect even learned men to differ.

I appreciate what Dr. Venable says about severing passages from their connection, and readily admit that the preacher must be careful in the study of his Bible, but in my humble judgment the tendency of our brother's article is to localize Scripture teaching too much.

T. C. SCHILLING.

Gillsburg, Miss.

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# Woman's Work

## Colored People AT HOME.

"Those who are given to excessive boasting of American civilization might recall the fact that five millions of the negroes in the United States can neither write nor read, and that six millions of them are now living in one-roomed huts."

### ABROAD.

At the State Convention of the Pennsylvania Colored Baptists in October, the Chairman of the National Baptist Association, the Rev. L. G. Jordan, reported that there are 1,800,365 Colored Baptists in this country, with 14,771 churches and 14,000 ordained ministers. The church supports twelve missionaries in Africa. It is expected that good results to the race will flow from the war. At present, it was said, a native is not allowed to walk on the foot pavements of their cities, or to be seen at a dark without permit, and no government efforts are made to elevate the colored men.—*Literary Digest.*

### UNDEVELOPED RACES.

Of a truth, this is in accord with the mind of the Master. "Do not speak of certain races as the 'degraded races' or 'inferior races' or even 'deprent races.' They are rather undeveloped races. They have not past through the hot crucible of modern civilization. For aught we know they have in them just as much stuff for the making of manhood and culture as the English, the Germans, or the French. All they need is the chance of becoming developed."—*Missionary Review.*

### WHERE IS THE NEGRO AT HIS BEST?

"It has been my privilege," says Mr. Washington, "to study the condition of our people in nearly every part of America, and I say, without hesitation, that, with some exceptional cases, the negro is at best in the Southern States. While he enjoys certain privileges in the North that he does not have in the South, when it comes to the matter of securing property, enjoying business advantages and employment, the South presents a far better opportunity than the North."

### WHO ARE HIS BEST TEACHERS?

"The medical school for negroes connected with Shaw University at Raleigh, North Carolina, was from the first had as instructors and professors almost exclusively Southern white doctors who reside in Raleigh, and they have given the highest satisfaction. In Augusta, Georgia, the Payne Institute, one of the best colleges for our people, is offered and taught almost wholly by Southern white men and women. The Presbyterian Theological School at Tuscaloosa, Alabama, has only Southern white men as instructors. Mr. Washington thinks the time is now ripe for the missionary schools supported at the North to employ as teachers Southern whites, for this policy leads the white people of the South to regard the work of the schools with friendship instead of indifference verging on hostility."

HE SMOTE THE CHORD OF SELF. Editor Gray, of *The Interior*, met an educated negro in the South, who was planning to go to Liberia as a missionary. He tried to dissuade him, citing the insance of Mr. Briar, who went to Gabon and "uselessly sacrificed a valuable life"—that is the way the Presbyterian editor put it. Note the negro's reply. "Institutions must have graves for their foundations."—*Missionary Review.*

### THE PASSING OF THE NEGRO.

An interesting contribution to what may be called the psychology of the negro problem is that of Mr. David S. St. Clair in the "Criterion," the result of a visit to the South after an absence of ten years. In place of the "old-time darkey" he had known, Mr. St. Clair found "a self-conscious colored man, less optimistic, less mirthful, less impudent, perhaps more morose, more melancholy, and with a more acute sense of pain and suffering." In short, a changed type, one that had developed a nervous system like that of the white. A conspicuous sign of the change was the abandonment of the banjo, so long associated with care-free plantation jollity—due, probably, to the ambition to imitate the whites—and the substitution for it on excursions of the guitar, zither, or music-box. With the passing of the banjo has also passed the spontaneous love of song—"the sort of song one was wont to hear at the corn-huskings, log-rollings, house-raising, and railroad-buildings in the '70's and '80's." In a small town in North Carolina Mr. St. Clair saw fifty young negroes laying water-pipes "working in absolute silence and their faces as glum as so many Italian pipe-layers in New York." He asked one of them to start a song, but "the response was so feeble that the tune soon collapsed." The foreman explained to him: "Dese niggers can't sing. Dey's in no mood." Mr. St. Clair thinks this an explanation which gets "near the heart of the secret." Mr.

St. Clair saw a like change of mood reflected in the more decorous services of the colored churches. Not once was the word "hell" mentioned in a half-dozen sermons he heard from educated colored preachers. One of them explained to him that while this was due in part to a theological change, the principal reason was that "we cannot restrain our people if we go on talking to them about hell."—*Selected.*

### TO THE BAPTIST:

COFFEEVILLE, Miss., Feb. 20, 1900.  
DEAR BRO.: Mr. Stranburg's horse ran away and threw him out of his buggy, hurting him badly. At this writing he is doing well.  
Respectfully,  
MRS. A. B. STRANBURG.

### GOODMAN, Miss, Feb. 20, 1900.

DEAR BRO. BAILEY: As there is to be no more "brain butting" on the subject of "Election" through THE BAPTIST, please let us have an old style "hand-shake" over what Bro. L. R. Burgess said last week under the head, "Is There Any Mystery in Godliness?" Here, Bro. B., take my hand. You told us so much of what God says, and when He speaks men ought to be silent.  
J. T. ELLIS.

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## Temperance.

When a man contemplates murder he fortifies himself with liquor.

You may differ as to the method of abolishing the saloon, but be sure that the way you vote does not please the saloonkeeper and give him the protection he asks.

Never in the history of this or any other republic did an organization of iniquitous greed defy a government of the people as does the American liquor power of to-day.

It is not in the United States alone that the question of alcoholism troubles those who think seriously of the welfare, of the health and strength of the young population. Germany has now fallen in line, and a leader in the movement against excess is the rector of the University.

### Saloons in Manila.

To put it mildly, there are marked differences of opinion on the matter of saloons and drinking in the Philippines. We have quoted a writer in *Leslie's Weekly* and Chaplain Wells, both of whom tell of a terrible condition of affairs in Manila. William E. Curtis, the Washington correspondent of the *Chicago Record*, has been investigating the matter and gives some of the results of his inquiries. Chaplain Wells says that when the American army arrived in Manila there were only four saloons, and that now there are 400, writes Mr. Curtis. Officers who have been in the Philippines declare that this extraordinary statement discredits everything else Mr. Wells may have said. Manila, being a city of over 160,000 inhabitants, had more than 4,000 saloons at the time of the American occupation. Nearly three-fourths of them have been suppressed; yet instead of 400, as stated by Chaplain Wells, there are still about 1,200. The number is being rapidly reduced by the enforcement of the license system, and the majority are "blind tigers" to avoid the license tax. Military officers say it is impossible for a soldier to get a swallow of whisky upon a government transport, but the stewards and other officers, and even the crews of chartered steamers, usually manage to smuggle it aboard and sell it secretly to the soldiers. Heroic attempts have been made to break up this practice, but the captains and other officers of the chartered

ships are not only willing to allow their men to make money by the illicit sale of liquor, but shield them when detected. Whisky is not carried upon the government transports, except by the surgeon among his medical stores. Mr. McCaundry, chief clerk of the commissary department, told me this morning that not a drop had ever been issued to any transport, nor to any officer or private of any regiment going to the Philippines.

Col. Ballinger, of the quartermaster's department, who is in charge of the transport service, said this morning: "We not only issue no whisky, but rule 38 of the transport regulations says no intoxicating liquors of any kind can be brought or used on board by any employee, and no issue of intoxicating liquor will be made except upon the recommendation of the transport surgeon, approved by the master. We endeavor to enforce this rule strictly, but the soldiers often smuggle liquor aboard. We have been fighting it ever since Gen. Shafter's expedition left Tampa for Santiago, and have almost succeeded in stopping it. The only way the soldiers can get liquor aboard a transport is by carrying it in their canteens, and that can only be prevented by the company officers. The quartermaster's department is not responsible for it. The first I ever heard of Chaplain Wells' charges was the report of his speech in the paper this morning, and it seems to me that it was his duty as an officer of the army to have made formal charges, or at least to have reported the matter to the department last October, at the time he says it occurred, instead of waiting nearly five months to make a newspaper sensation about it. We have received many complaints and reports about smuggled liquor on board our ships, but none came from Chaplain Wells."

An inquiry at the bureau of statistics shows that there has been a large falling off in the amount of liquor shipped to the Philippine Islands since the American occupation. During the last year the total was 1,228 gallons of wines, 19,275 gallons of whisky and 65,344 dozen bottles of beer, which is about one-fifth the average amount exported during the last ten years of the Spanish occupation. Therefore, if it is true, as Chaplain Wells asserted in his speech last night, that more than 300 liquor firms in the United States have sent drummers to the Philippines, they have scarcely sold enough to pay their steamship fare.

"God cannot use a discouraged man." One is well nigh whipped to start with when he enters the fight afraid and discouraged. A pastor no matter who or where he gains a series of special meetings. A neighboring pastor was invited and came to help. Some of the membership was sick. Another and conflicting interest was in progress in the community. A part of the membership seemed to have no interest. The pastor seemed to see nothing and think of nothing, but these unfavorable things. He took a bad spell of the blues. His public talks were complaints and scolds. Notions of resigning got into his heart. The meeting was a failure. It could hardly have been otherwise.—*Exchange.*

The papers tell us that Admiral Dewey found in Manila two saloons, the fruit of Spanish rule for centuries; and left there four hundred and thirty, the fruit of American rule for months. Can a people claim to go forth on the face of the earth as the harbinger of christianity, or even of civilization who carries with it often this style, what Robert Hall styled distilled death and liquid damnation.

When the queen of Madagascar shut up the saloons in her kingdom, and the ex-saloon keepers asked for compensation, she replied: "Compensate those you have wronged, and I will pay the balance."

From the year 1886 to the year 1895, inclusive, there were 48,834 murders and homicides in the United States, largely due to strong drink, from which there were 1030 legal executions and 1655 lynchings.

### W. H. PATTON.

#### Jingling Voices.

A good example is set by the Boston fire department, in that any member of the force is subject to dismissal who enters a saloon while in uniform.—*The Evangelist*, New York.

Amen! A saloon is such a bad place for a uniform; how grand that even if the MAN is ruined the uniform is safe!

It the [canteen] is the most effective temperance instrumentality ever introduced, and every regular army officer knows the fact.—*The Hartford Times.*

For example, Gen. Wheeler, Gen. Henry, Gen. Shafter, Gen. Stanley and a host of other officers who have over their own signatures condemned the whole system!

One reason why I cannot train with the Prohibitionists is that they insist they must have Prohibition or nothing.—The Rev. Dr. Stebens of Rochester.

The reverend doctor is wholly wrong. Prohibitionists insist, and know, that Prohibition is the only thing worth having, the only measure that will cure the drink evil and for that reason refuse to spend their time gaining worthless ends. Real soldiers don't snap caps.

If the mulct law is pronounced unconstitutional, the Prohibition law will be in force again and even the present saloon business, difficult as it is on account of the conditions imposed by the mulct law, ought not to be subjected to the risk of abolishment.—*The Brewer and Malster*, Chicago.

Now hearthat, will you! Some "wise and well-regulated" D. D. will have to tell our friend the Maltster that "Prohibition don't prohibit," he seems to have forgotten that fact(?)

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## B. Y. P. U. Department.

BY W. P. PRICE.

The "proceedings" of the late B. Y. P. U. Convention have just been received. The convention did its work well, the secretary did his work well, the priest did his work well, and between them all, we have one of the most readable "minutes" you have seen in a long time. If you have not received a copy, write to Bro. Arthur Flake, Winona, and you will be supplied at once.

When Mr. Bryan first stepped upon President McKinley, during the conversation, the President acknowledged the receipt of a copy of "the First Battle." But said he had not found time to read it. Mr. Bryan jocularly replied that, he knew of no law compelling him to read it. Now, there are several Unions not yet reported in these columns; while at the very same time, there is a very stringent law compelling all Unions to send in their reports promptly. *and that law is the law of love!*

One of the most important things to consider is the time of meeting for the union. Some meet one night and some another. Let every union decide upon the most suitable time. Where a meeting-house has but one room, as is the case with most of our churches, some other than Sunday evening would seem to be a more appropriate time. But where there is a separate room from the main audience room Sunday evening is the best time. Then the young people come fresh from their meeting, into the preaching service, and are ready to enter heartily into the service. We find, here at Winona, that Friday evenings are the best for us, from the simple fact that we have but one room in which to hold all our services and (besides too, the young folks are through with their school duties, for the week, and can attend more promptly. It is a question to be decided by every union for itself, however, as stated above.

The same difficulties are to be encountered in B. Y. P. U. work that is seen in all other church work—it won't run by itself, but requires a great deal of effort on the part of the leaders that is if you do anything.

It would be exceedingly helpful in the way of stirring up interest,

if you are lacking in interest, to have a monthly, or quarterly, rally some week-day night, when three or four, or more, neighboring unions, would come together, and discuss a carefully prepared program. Suppose we try this. And just to get it on foot let some union invite the neighboring unions to meet with her; in the meantime prepare a good program of music and addresses. If such a meeting was well announced, a great deal of good would result beyond a doubt.

## (DAILY READINGS).

Monday, March 5.—Deuteronomy 8.

Tuesday, March 6.—Deuteronomy 9.

Wednesday, March 7.—Deuteronomy 10.

Thursday, March 8.—Deuteronomy 11.

Friday, March 9.—Deuteronomy 12.

Saturday, March 10.—Deuteronomy 13.

Sunday, March 11.—Rejecting Christ, (prayer-meeting topic). Mark 12:1-19.

This is a most solemn subject. Don't run it into the ground, and leave it there, by making it refer alone to the Jews, for "there are others" who sin as grievously as did they.

## NOTICE—

1. How sin grows on us. The husbandmen began by *beating* the first servant sent out; *stoning* the second; *killing* the third; and, when the Son came, of course they would kill him.

2. The Lord expects not only fruit, but *much fruit*—John 15:1-5.

3. The vineyard is cultivated for God, or for self, (the Devil) one or the other.

4. The *rejecters* and *rejected* and *ejected*, and the vineyard given to others.

(The "Daily Readings" appear in full in The Baptist Union, and used here by permission.)

## FROM BROOKHAVEN.

To the B. Y. P. U. Dept. of THE BAPTIST:

Brookhaven Baptists continue to move "onward and upward."

About two months ago pastor A. R. Bond and Mrs. Lena Hobbs determined to organize a B. Y. P. U. When two such heads and hearts set to work success is sure—and we can now boast of a flourishing Union.

We have twenty-six members enrolled, and new ones coming in every meeting. Our young men

## YOU'RE NOT AN EXPERT

in the judgment of clothing. You can't be. Men who have devoted a life-time to the business are not always. Your absolute safety lies only in buying clothes from a reputable maker endorsed by an honest merchant.

STRAUSS BROS. CLOTHES are reputable. They are not afraid to put their label on every garment, which means, "Money back if you want it." We don't hesitate to tell you that these clothes contain the highest amount of intrinsic value at any price named.

Suits \$10 to \$18, Pants \$1 to \$5.

Few merchants can equal the cloth-quality, tailoring or fit; none can surpass

JOHN CLEARY,

118 SOUTH STATE ST., JACKSON, MISS.

lead the meetings, and it is encouraging to see how bravely they take hold of the work; may they realize that much of the Union's success depends on their noble efforts.

A very important thing occurred at our last meeting—Bro. Bond took up a collection, but I shall not make a public report of the funds in the treasury yet.

It is our purpose to have a social in the near future; if we have a "good time" we will tell you all about it on our next postal.

Much success to all the Unions, Bro. Price and THE BAPTIST. Brookhaven B. Y. P. U., Miss JENNIE STEVENS, Sec'y. Brookhaven, Miss., Feb. 19, 1900.

## SPRING HILL.

On Sunday afternoon, Feb. 25th, our B. Y. P. U. met; opened with devotional exercises. Our leader being Mr. Thos. Gooch, and the subject "The Strength of Humility."

A very interesting paper was read by Mr. Wm. Jones, and appropriate selections by Misses Priddy and Neely.

Rev. D. B. Allen made an interesting talk, impressing us with the thought: "Saved to serve."

Many verses of scripture were repeated which referred to our subject.

The collection amounted to \$1.30. This makes our month's collection some thing above the support of one orphan.

Number present, thirty-one.

EMILY GOOCH.

## OAKLAND.

At Spring Hill, Miss., the B. Y. P. U. met at regular meeting this afternoon. We had a very interesting meeting, the subject was: "Temperance." A profitable talk was made by the leader, Mr. Tom Gooch. Papers read by Misses Eva Ray and Abbie Jones, but few present owing to the weather. A very interesting programme arranged for next meeting.

IRENE PRIDDY.

## SHUQUALAK.

The B. Y. P. U. met as usual last Sunday afternoon. The meeting was led by the president, Mr. H. L. McClesky. The subject was "Glory of Obedience." We have forty-two members, and our union is growing in numbers and in interest.

MAMIE KIRK, Secretary.

## B. Y. P. U. SOCIAL.

Thursday evening, Feb. 22, the B. Y. P. U. had its social gathering at the lovely home of Mr. and Mrs. J. H. Price. All that a thoughtful hostess and entertainment committee could do, was done for one and all so that young and old felt that it was most pleasant to be there. One room was devoted to crokinole, another to games for the young, while in a third was held an historical contest.

Later we were led into the dining hall where around the f-stal board flowed genial wit which served closer to bind the ties of friendship.

After a delightful evening spent in a general good time we have halos of bright anticipations for the Sunday meetings of our B. Y. P. U.

MRS. ALBERT R. BOND, Magnolia, Miss.